

سُورَةُ الْمُنَافِقُونَ

The Hypocrites

نِفَاقٌ

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The compilation of this work is an attempt to document the linguistic definitions of words and verbs, some tafseer commentary, and the translation done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.

سُورَةُ الْمُنَافِقُونَ

Surah Al-Munafiqun is the most comprehensive account found in the Quran on the hypocrites. There are many lengthy references to hypocrisy in the Quran including: *Surah Al-Baqarah*, *Surah Al-Nisa*, *Surah Ale-Imran* and many others. However, this *Surah* provides an overview of

the topic. This is the *Surah* you would read for an introduction to the issue of hypocrisy.

Surah Al-Munafiqun is a continuation of the subject discussed in the previous *Surah*, *Surah Al-Juma'ah*. The *Munafiqun* had similar characteristics to the failures of *Bani-Israel*; they had very similar qualities. This is in regards to professing to believe and then not acting upon it, and to say something from your mouth and not committing to that through actions.

In *Surah Al-Saff*, when ALLAH asks: لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ “Why do you say what you don’t do?” to the followers of Musa عليه سلام, the followers of Isa عليه سلام were mentioned directly after this to highlight the connection between *Bani-Israel* and the behaviour of the *Munafiqun*.

Ayah 1

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ
لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ



Muhsin Khan

When the hypocrites come to you (O Muhammad SAW), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed.

Nouman Ali Khan

When the hypocrites come to you, they would say: "You definitely are truly the Messenger of ALLAH." And ALLAH in fact knows that you are His Messenger. And ALLAH testifies that the hypocrites truly are lying.

إِذَا – the use of this term is a reference to future events – whenever they come to you. Using this term as opposed to using the phrase **إِنْ جَاءَكَ** (if they come) suggests that it is inevitable. The hypocrites have a particular agenda. Part of that agenda is to make it appear as though they are close to the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ** or they have his private ear –

reference to this is made in *Surah Al-Mujadilah* and *Surah Al-Hashr*.

This is a *jumla ismiyyah* – it uses the word **إِنَّ** for emphasis, the *lam of tawqeed* for emphasis [in the word **لَكَاذِبُونَ**], and it starts with the verb **نَشْهَدُ** [we testify].

There is a difference between saying *la illaha ila ALLAH* and *nashadu ana la illaha ila ALLAH*. When we use the first example, we are not referring to ourselves, we are talking about ALLAH. However, when we say **نَشْهَدُ**, we are referring to ourselves [I testify]. If one says, “I testify,” or “I believe,” or “I declare that Islam is the truth” then that individual could be lying because he/she may say it but not really be declaring it (meaning it). If an individual states that “Islam is the truth,” whether the individual means it or not, it is still true.

From a linguistic point of view, if an individual states “I declare Islam to be true” that statement could be true or false. However, if an individual says that Islam is true, then that statement can only be true and is independent of one’s personal beliefs.

An attempt to express how much faith they have in the Prophet ﷺ hoping that he will be impressed by them. Those who truly believe in the Prophet ﷺ do not tell him that he really is the Messenger of ALLAH. Stating obvious facts such as this or overemphasizing it are either attempts at sarcasm or they are attempting to convince others of their belief and they end up revealing their true nature.

The lie is not that the Messenger of ALLAH is a Prophet but that the hypocrites bear witness to this **نَشْهَدُ**. They testify with their mouth but not with their heart.

The lesson in this *Ayah* is that the hypocrite goes out of his way to profess his *Iman* – this is a sign of hypocrisy. You don't need to tell people about your *Iman*. The personal and intimate relationship you have with ALLAH should not be shared with others; they should remain between you and HIM.

Ayah 2

أَتَّخِذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

Muhsin Khan

They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allah. Verily, evil is what they used to do.

Nouman Ali Khan

They have taken their oaths as a shield. Then they obstructed themselves and others from ALLAH's path. How horrible the behaviour and actions they have engaged in and that they have been engaged in.

جُنَّةً – Literally means 'to cover.' The hypocrites use Islam as a shield from being scrutinised or attacked by other

Muslims. Muslims are required to be merciful towards each other. The hypocrites want to disrupt the work of the Prophet ﷺ but they cannot afford to be scrutinized by the Muslims at the same time. Their *Shahadah* [testimony of faith] is a lie.

Hypocrisy occurs in stages. The first stage is weak faith which is a result of weak actions and being in the presence of weak company (being away from believers). The second stage is making a promise and then breaking it, when he speaks he tells a lie, when he is entrusted with something he violates that trust and if he is criticized he explodes because he cannot take criticism.

These are personality flaws. Once a person reaches the level of hypocrisy they may have all of the above characteristics or they may have one but not the others. They may have a degree of hypocrisy.

When it reaches a certain stage, it is divided into two areas: conscious and subconscious; the hypocrite who knows and

the hypocrite who does not know. Conscious hypocrisy refers to the individual who claims he is Muslim but knows that he is not a Muslim. He either has a political agenda or a covert operation or he has some gains to make with the Prophet ﷺ. The only reason he is Muslim is because Islam is the dominant party at the time. You could refer to this person as being a spy – their entire faith is based on a façade.

The more dangerous version is subconscious hypocrisy. You exhibit the behavioral signs in which the Prophet ﷺ and the Quran warned about. For example, in *Surah Al-Tawbah* Allah mentions that the hypocrites come to *Salat* lazily and they regret giving their wealth away. People may exhibit these signs and not ever know that they are suffering from hypocrisy.

The Quran does not distinguish between conscious and subconscious hypocrisy. The Quran only makes reference to *Munafiq*. Therefore, there is no distinction between

those who are fake Muslims intentionally or ideologically or whether they are fake Muslims behaviorally.

In the Quran *Nifāq* [hypocrisy] is discussed in more severe terms than *Shirk* [associating partners with ALLAH]. ALLAH will not forgive those who commit *Shirk* with HIM but HE may forgive all other things. However, in the case of hypocrisy, the conversation is even more intense. It makes no difference to ALLAH if the Prophet ﷺ were to ask for forgiveness for them or did not ask ALLAH to forgive them. Even if the Prophet ﷺ were to ask ALLAH to forgive them seventy times, ALLAH would not forgive them. To put this in perspective, the Prophet ﷺ did not have to ask ALLAH to change the *Qibla* [direction of prayer]. All he did was look towards the sky and ALLAH changed the direction of the planet's prayer. Now he is not just looking but asking seventy times for ALLAH to forgive them and ALLAH says that he will not forgive them. This

demonstrates that ALLAH is so angry that even though the Prophet ﷺ is making multiple prayers asking ALLAH to forgive the hypocrites, ALLAH refuses to meet his request.

You also have to keep in mind that it is the *Shafaa'a* [intercession] of the Prophet ﷺ on Judgment Day that qualifies people in this *Ummah* to receive ALLAH'S mercy. The *Munafiqun* will not be considered among the followers of the Prophet ﷺ and in *Surah Al-Hadid* makes it visually clear that they will not be among the believers as a wall will be dropped between them and those who believe. This demonstrates the seriousness of this matter.

How does one take their *Iman* as a shield?

The spy keeps his identity covert by saying that he is Muslim. The subconscious hypocrite does not realize that he is continuously engrossing himself in hypocrisy and he

believes that he cannot be a hypocrite because he has said the *Shahadah*.

The four things that are meant to prevent hypocrisy were mentioned in the previous *Surah*. One measure is Friday prayers which are meant to purify and heal individuals from hypocrisy.

This ayah highlights that our hearts are not separated from our deeds. Our deeds have an impact on our hearts. What you watch, what you see, and the people you hang out with, how you earn your money all have a spiritual impact. If you damage your heart enough, you reach a stage where it is irreparable. Once you have reached this stage, you have reached a point of no return where even the Prophet ﷺ cannot pray for you. Yet the mercy of the Prophet ﷺ is so great that even after the verse was revealed he prayed for them even more.

These are the people who caused him the most pain. An example of this is when a hypocrite accused the wife of the

Prophet ﷺ of infidelity. Yet he is seeking forgiveness for them. The love that the Prophet ﷺ has for the *Ummah* is unfathomable. However, the love and mercy that he shows towards the hypocrites is still not enough to save them from the punishment. ALLAH's Mercy is greater than that of His Messenger ﷺ but still they will not be forgiven.

The golden rule about hypocrisy that all of us should remember is this: Nobody feels safe from it except the hypocrite and nobody fears it except the true believer.

The one who believes that he/she does not have that problem highlights that they are hypocrites. Worrying about hypocrisy is a sign that it has not invaded the person yet. If it ceases to be of concern to the individual, then that is a sign of a hypocrite.

The second golden rule is that the signs of hypocrisy, the behavior that alludes to hypocrisy and the gauges that have

been revealed in this *Surah* and others in the Quran are all measures to judge where I stand, not anybody else.

No-one accuses another individual of hypocrisy except if they themselves are a hypocrite.

In the Madani Quran, the hypocrites are the ultimate enemies of the Prophet ﷺ – they are compared to those who undermined the mission of Isa عليه السلام and Musa عليه السلام. The ultimate enemy of a Messenger is the enemy within. An example of this, is during the time of the Prophet ﷺ, some of the hypocrites joined the expedition of Tabouk and attempted to assassinate the Messenger ﷺ under the cover of darkness while disguised in black cloaks. They managed to escape and blended in with the Muslims during the following day.

ALLAH revealed the names of these nine hypocrites to the Prophet ﷺ. The Prophet ﷺ revealed these names to Huthaifa رضي الله عنه.

Umar رضي الله عنه approaches Huthaifa رضي الله عنه not so that he can get the names of those who attempted to assassinate the Prophet صلى الله عليه و سلم in order to protect him, but to see if his name was mentioned among those who were hypocrites. You need to understand that by this time Umar رضي الله عنه was already guaranteed paradise. He does not make a distinction between conscious and subconscious hypocrites. If Umar رضي الله عنه can't feel secure from hypocrisy then neither can we.

Ayah 3

ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

Muhsin Khan

That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not.

Nouman Ali Khan

That is because they believed and then they disbelieved. Then seals are placed upon their hearts, then they are not going to understand.

Imagine a person who cannot swim, they rise above the water and then sink below. This continues until eventually they drown and remain underwater. *Iman* (belief) is life, *Kufr* (disbelief) is death. A person can have days of experience fluctuations in their *Iman* – you may experience days where you have *Iman* and other days where you feel as though you have no *Iman* at all – it is a turbulent spiritual life. Eventually, however, your *Iman* just dies out and you are no longer able to resuscitate it back to life.

When Hamza رضي الله عنه realized that one's *Iman* can fluctuate he came out of his house delusional, crying out “Hamza has become a hypocrite!” Abu Bakr رضي الله عنه saw him in this state and asked him why he was saying that. Hamza رضي الله عنه replied that when he is with the Prophet صلى الله عليه و سلم, his *Iman* goes up and he feels so strong but when he is not in the company of the Prophet صلى الله عليه و سلم his *Iman* goes down. Abu Bakr رضي الله عنه confirms that

he also feels the same way. They are both terrified because of this fluctuation in *Iman*. They go to the Prophet ﷺ and ask him if they are hypocrites and he consoles them by telling them that those high feelings of *Iman* come and go. This is not what hypocrisy is. Hypocrisy is when you become serious about religion and then later on it is as though you no longer have a religion. These are people who stop praying all together and then restart during Ramadan. After Ramadan they will leave their prayers again and pick them up again once more. It is a continuous cycle of leaving one's faith and returning back to it.

This *Ayah* also has a second meaning: the hypocrites came to Islam and they realized that Islam was asking too much from them. For practical purposes they were not going to give themselves to Islam but they would hold onto the title. The hardest part for the hypocrites was having to obey the Prophet ﷺ. They did not obey him

which is why they would go out of their way to impress people – to show them that they ‘liked’ him.

There are a number of people these days who view Islam as a spiritual outlet – as a means of connecting with God yet, their world view and their definitions of right and wrong are not shaped by Islam. For example, their views on gay marriage, alcohol and drugs would be in opposition to Islam. Theoretically there is some level of *Iman*, but practically there is a denial of its teachings. This is a form of spiritual agnosticism. It is a superficial type of Islam – social and cultural Muslims who believe in God so long as the teachings do not interfere with their chosen lifestyle.

There are two types of cleansing: Spiritual purification and intellectual purification. Spiritual refers to the heart while intellectual refers to the mind. Hypocrisy is a spiritual problem. When ALLAH refers to their hearts as being sealed it implies that spiritual purification is no longer accessible to these people. Understanding is not a spiritual

issue but ALLAH tells us that once you are spiritually closed off then your mind is shut from it too.

Ayah 4

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ
كَأَنَّهُمْ خُشُبٌ مُّسْنَدَةٌ يُحَسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوٌّ فَاحْذَرَهُمْ
فَنَلَهُمُ اللَّهُ أَنِّي يُؤَفِّكُونَ

Muhsin Khan

And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path.

Nouman Ali Khan

And when you were to see them, their physical presence impresses you; and if they were to speak, you would listen to their word. It is as though they are hollow barks of leaning planks of wood. They assume every outcry [every criticism] is directed at them. They are the ultimate enemy; watch out for them. May ALLAH fight them [may ALLAH destroy them]. Which direction are they being pushed into [which falsehoods].

جِسْمٌ – the physical body. It is an extremely powerful word to use. ALLAH does not say ‘their numbers impress you.’

Rather HE states that their physical bodies impress the Prophet ﷺ. The use of the word physical body indicates that the spiritual entity inside of them (their hearts) are dead.

ALLAH is highlighting the fact that they attempt to gain the attention of the Prophet ﷺ and out of courtesy he gives them that attention.

مُسْنَدَةٌ – gains its strength by leaning on something else. In other words, the hypocrites are leaning on the Muslim community and on their *Shahadah* to appear credible.

خُشْبٌ – implies that they are hollow on the inside. You have the outer shell of a believer but inside there is no spiritual truth to it.

The hypocrites are so paranoid about keeping their reputation intact that for example, when the Prophet ﷺ talks about the signs of a hypocrite or weakness of

Iman they assume they are being targeted. They assume that it is a personal attack on them. It's a guilty conscious.

قَاتَلَهُمُ اللَّهُ – a form of *Dua'a* [supplication]. Past tense can be used in Arabic when making *Dua'a*. This implies that ALLAH has already destroyed them. The internal conflict they are suffering from is a curse from a curse from ALLAH.

Ayah 5

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّارُءٌ وَسَهُمٌ وَرَأَيْتَهُمْ
يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ۝

Muhsin Khan

And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you", they turn aside their heads, and you would see them turning away their faces in pride.

Nouman Ali Khan

And when it is said to them: "Come back, and the Messenger of ALLAH will make *Istighfar* [forgiveness] for you," they turn their heads in arrogance and you will see them stopping and they are deeply arrogant.

When Abdullah Ibn Ubai walked away with three hundred of his followers from the battle of Uhud, no-one singled him out and called him a *Munafiq* [hypocrite]. The next Friday, the *Ayat* regarding Uhud are revealed. These verses are extremely critical of the hypocrites. He was sitting in the front row and this is the most difficult row to leave. As the *Ayat* are revealed, he became so angry that he stood up and walked out of the *Khutbah*. He took these verses as a personal insult. These people are being told to come back so that the Messenger ﷺ can ask for forgiveness on their behalf.

يَصُدُّونَ – to stop oneself or to stop others

مُسْتَكْبِرُونَ – is the *Ism* form which indicates that they are permanently arrogant and will remain in this state.

Ayah 6

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾

Muhsin Khan

It is equal to them whether you (Muhammad SAW) ask forgiveness or ask not forgiveness for them. Verily, Allah guides not the people who are the Fasiqin (rebellious, disobedient to Allah).

Nouman Ali Khan

It will be the same fate for them whether you ask forgiveness for them or you don't ask forgiveness for them. ALLAH is not going to forgive them. No doubt ALLAH is not going to guide the corrupt nation.

Ayah 7

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَلِلَّهِ خَزَايِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾

Muhsin Khan

They are the ones who say: "Spend not on those who are with Allah's Messenger, until they desert him." And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

Nouman Ali Khan

They are the ones that say: “Don’t spend [a dime] on those people that are hanging around the Messenger of Allah [and continue to bankrupt them] until they disperse and never come back.” And ALLAH alone owns the treasure vaults and the treasures of the skies and the Earth, however, the hypocrites won’t understand.

He is talking about the *Muhajirun* [immigrants]. Abdullah Ibn Ubai said: “These people have come from Makkah and they have taken our jobs, they are holding our household incomes down, they have caused a problem and these people are an economic disaster for us. The only way we are going to get rid of this problem is to stop spending on them and to stop helping them until they disappear.”

This *Surah* also refers to a fight that broke out between the *Muhajirun* and the *Ansar*. Tribalism made its way out creating a Makkah vs Madinah attitude. The hypocrites took advantage of this fight and instigated it further. For example, Abdullah Ibn Ubai referred to the Makkans as the stray dogs of Madinah.

This reminds us that no matter how strong your *Iman* is nationalism and tribalism can come back instantly. It is a part of our identity – a good part – but it can turn lethal at any given moment. You can't distance yourself from who you are but you need to refrain from becoming so nationalistic that you hate people who are from other nations.

In some countries, your sense of identity is validated only when you put another person down. Loving your city is not a bad thing – the Prophet ﷺ loved Makkah. It is not wrong to love the place you are from or the people you are from. The *Ansar* composed poetry about their people. As a group of people, it is fine to take pride in who you are as long as this does not transform into arrogance at an individual level. However, one needs to be cautious because this healthy sentiment can turn into something lethal. It can turn into bias or aggression against another person very easily.

It was not simple for the *Sahaba* to let go of this mentality. In a culture where tribalism is everything and it had been for thousands of years and where you are nothing without your tribe, if your tribe is insulted then you will defend your people regardless of how long you have been a Muslim. When the Prophet ﷺ found out about the incident, he was extremely upset.

It is not the hypocrites who are spending their wealth on the *Muhajirun*. They are in fact spending what ALLAH has given to them. They are not doing any favors by spending that which ALLAH has provided them with.

Ayah 8

يَقُولُونَ لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعْرَابُ مِنْهَا الْأَذَلَّ
وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا
يَعْلَمُونَ



Muhsin Khan

They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdullah bin Ubai bin Salul, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allah's Messenger SAW)." But honour, power and glory belong to Allah, His Messenger (Muhammad SAW), and to the believers, but the hypocrites know not.

Nouman Ali Khan

They say: "When we head back to Madinah, the most noble ones [reference to those who live in Madinah] will expel from it the lowest ones [reference to the Muhajirun]. Nobility and Authority belong to ALLAH alone and to His Messenger and to the true believers, however the hypocrites have no knowledge whatsoever.

In Surah Al-Mujadilah ALLAH honoured the *Muhajirun* and then HE spoke of the *Ansar*. The *Munafiqun* hear the praises and the honour that have been given to the *Muhajirun* and are not impressed, hence the revelation of this verse.

Ayah 9

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ
ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

Muhsin Khan

O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.

Nouman Ali Khan

Those of you who have Iman, don't allow your monies and your children take you away from the remembrance of ALLAH. And whoever does that, then they are the ultimate losers.

The remedy for hypocrisy is given at the end of this *Surah*.

In *Surah Al-Juma'ah*, there were two things that took people away from the remembrance of ALLAH: business and entertainment. In this *Surah*, it is money and children. We are being warned that these attacks come from multiple angles. You have to watch out for all of them. What this means is thinking about money or thinking about your children more than you think about ALLAH? One can perform the required acts but they may not be thinking about ALLAH at all. It is artificial; all that is on your mind are the children and money. Once you get older, it becomes extremely difficult not to let money and children rule your thoughts. These things are in front of you all the time whereas ALLAH is not.

This idea of family distracting you from the remembrance of ALLAH will be mentioned in the next *Surah* as well:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ “your wealth and children are a trial for you” [*Surah Al-Taghabun* – 64:15].

Do not let your money and your children distract you from remembering ALLAH. Some people misuse these *Ayat* and they manipulate Muslims by getting them to believe that they must join Islamic causes and once they do they should not be concerned with their finances and their family. Those that do are being distracted from the remembrance of ALLAH. ALLAH will take care of the family, they must take submit to the cause and take care of the *Deen*.

This is a form of manipulation. We are required to serve our *Deen*, but part of that is taking care of our families and making sure that the family has a livelihood sourced from *halal* means. It also includes having a father who is home to raise the child. It is ridiculous to assume that a father can go

and serve the *Deen* and leave the mother to raise the children alone. The role of the father within the family is critical. In emergency situations, for example, during times of war when men are required to fight then one must leave their family. However, under normal circumstances we are not supposed to abandon our families under the guise of serving the *Deen*.

The biggest issue the world is facing today is the destruction of the family unit. It is not political nor is it ideological. The issue is that parents no longer know how to raise children and we are therefore raised in an environment of corrupt human beings. It does not make sense to perform *Da'awah* and neglect raising our own children. There are causes which one should devote themselves to, but it should not be at the expense of the rights of the family.

On the other hand, if you are so obsessed with your family that you make no time for ALLAH, then you have a

problem. You were sent on this Earth to serve ALLAH's *Deen* too. Part of that is to take care of your family but it also consists of other things too.

We need to learn to find a balance. It is extremely difficult to find time to serve your *Deen*, to make time for your own learning, to help others, to take care of your family, to make time for your career and advancement and your own self and health and also time for your friends. There are so many things one needs to learn to balance during the week. One who finds a way to balance their week has organised their life.

Often, we tend to focus on those things which we are good at and leave those things which are a bit more difficult. This creates an imbalance. We feel it later when there is a complete bankruptcy on one end or the other.

There are many people who focus their lives on providing their children with a bright future. They will place them in the best schools, their savings go towards college, then

towards getting them married and that is all they do with their life. If you look back at their life, before they had children they lived for themselves, but after they had children they lived for their kids. Their life amounts to doing things for their children. Unfortunately however, they were unable to provide their children with their *Deen*.

Those who work long hours in order to save for their children's future tend not to have a meaningful relationship with them because they are never home. It is a tragedy. When these children grow up they run away because they were leading alternate lifestyles unknown to the parents. When they have their own career, they abandon their parents because they never really had a relationship with them because their parents were not home. They were busy building their careers. They have more meaningful conversations with their non-Muslim friends than they will

ever have with their parents. This is how so many families in American have been ruined.

In *Surah Al-Tawbah*, ALLAH says “Do not be impressed with their money and their children. ALLAH wants to only torture them by means of their money and their children.” That same thing which you work towards your entire life, becomes the thing in which you are tortured with.

Ayah 10

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ
لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِنَ الصَّالِحِينَ ﴿١٠﴾

Muhsin Khan

And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakat) of my wealth , and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah)].

Nouman Ali Khan

And spend from that which WE have provided you before death comes to any one of you and then in that case he would say:

“Master, if YOU would just delay for a little bit, then I will confirm the truth and I will be from the righteous.

Surah Al-Juma’ah offered the Prophet ﷺ methodology and then the practical means by which to establish that methodology is through the Friday prayers.

Surah Al-Munafiqun introduces us to a very serious problem, hypocrisy and the solution to *Nifaq* [hypocrisy] is *Infāq* [spend] which comes from the same root word.

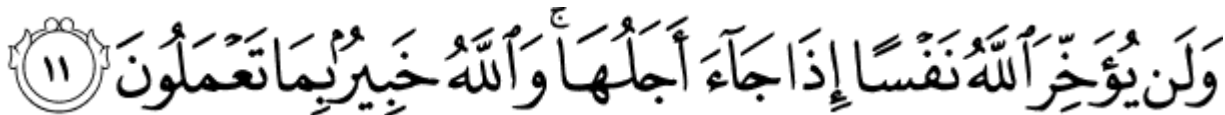
ALLAH does not say ‘from your money’ but rather to spend from what HE has provided them [*Rizq*]. In the previous *Ayah* the *Rizq* is money and children. ALLAH does not just want a cheque from you. HE wants to see whether you have raised your child for this *Deen*. Did you spend your child for ALLAH too? There many religious parents whose children mention that they would like to acquire more knowledge about Islam but their parents deny them that right because they want them to become a Doctor or to study medicine. They are willing to spend their money but not their child.

We have to think of our families as a devotion to ALLAH. It is an opportunity for the husband and wife to remind each other that they are both devoted to ALLAH. They must also work towards reminding the children that one day they too will need to be devoted to ALLAH. You can have a career just don't forget that you are here to serve the *Deen*. ALLAH did not give us money so that we may be successful; HE gave us money so that we could spend more. *Surah Al-Hadid* taught us this.

You need to make money in order to be able to spend it. You need to be financially successful but the reason you are working towards that is so that you can spend.

For the young, it also includes your youth, talent, creativity, enthusiasm, energy – you have to spend these things. You need to think about how your life is going to be of service and how it will be something that is meaningful.

Ayah 11



Muhsin Khan

And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do.

Nouman Ali Khan

ALLAH will not delay for even a single person when his/her deadline arrives. And ALLAH has full news [full account] of what you are up to.

This is a reminder for people to get their act together now.

Why are you worried about making excuses in the future when you have the ability to change your behaviour now?

If you have already been warned and you did not change your behaviour, then why should you be given a second chance?

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